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## The Psalms.

The Psalms—a jewelled cluster  
Rich precious stores unfold,  
In them God's own old doctrine  
Lies chased in purest gold.  
With pearls of comfort gleaming  
Amid the gems of prayer,  
Fresh beauties aye come streaming  
From out their casket rare.

The Psalms—a field of promise,  
A Paradise of fruit,  
Filled with delights of Heaven,  
Where wearied souls recruit.  
Where God's own light is gleaming,  
Far o'er the sea of Time,  
Fresh beauties aye come streaming  
From out their depths divine.

The Psalms—of grace a mirror,  
Where God's own face is seen  
Amid the joys and sorrow,  
The Prince of all between.  
And through the clouds comes gleaming,  
In dark temptation's day,  
The needed help aye streaming  
To light the homeward way.

The Psalms—a cry of sorrow;  
The Psalms—a song of praise;  
Where God from depths of sadness  
To heights of joy doth raise,  
And sets the feet where gleaming  
The light of Heaven falls,  
And grace comes ever streaming  
From out the jasper walls.

Edinburgh. LENNOX FRASER.

## PRESBYTERIANISM IN CHINA.

OUR readers may remember that at the London Council of 1888, an application from two presbyteries in Southern China for admission into the Alliance, was most cordially agreed to, and special pleasure was expressed on the occasion. These presbyteries consisted of native congregations with native pastors, supported by their own people, and were the fruits of the united mission work of the American Reformed, and of the English Presbyterian Churches.

In 1893, one of these presbyteries—that of Amoy, divided itself into two portions, the brethren then sundered, now coming together again to form—"The Synod of Amoy"—a body that met in formal Council on Wednesday, April 14th, 1894. This, however, is not the only Presbyterian Synod in China. An earlier Synod was formed in Northern China, so far back as 1871, by the missionaries and native pastors and elders connected with the Presbyterian Church in the U.S.A. This consists of five presbyteries and is a constituent part of the mother Church in the United States, while the Synod of Amoy is not connected with any outside body, and is thus a true, native Church, self-governing because self-supporting, and in which the foreign missionaries are present only as assessors.

The mission work out of which this has grown has had the following history:

In 1829, the Rev. David Abeel went from the United States to China, as the agent of the American Seaman's

Friend Society. Shortly afterwards he transferred his services to the American Board, and being a minister of the (Dutch) Reformed Church, was supported by that denomination. In 1842, he was stationed at Amoy, when, on his request, the Dutch Church transferred to that city two of its missionaries who had been laboring in Borneo. In 1847, the Church sent out to Amoy the Rev. Dr. Talmage, who became a tower of strength to the infant mission, and under whose auspices, there was built in Amoy, in 1848, the first church in China for Protestant Christians.

In 1850, the English Presbyterian Church entered Amoy, Dr. James Young and the Rev. Wm. Burns being its agents, when the American missionaries took as their field, Amoy and the district northwards; the English missionaries taking also Amoy with the territory to the south. From the very commencement the relations between the two Missions have been most intimate. They have, in fact, been little more than two wings of one common mission, each receiving its support from a different foreign source, but, on the mission field, working together as one body. As the result of this co-operation, the converts have been accustomed to connect themselves, according to their convenience, with the stations of either body. In 1856, the American missionaries organized a congregation in Amoy, with elders and deacons according to the most official pattern of presbyterianism, while, in 1857, their whole mission withdrew from its connection with the American Board, that it might become the mission of their Church—the natural and imperative result of all true mission work.

In 1863, the Amoy congregations, under the two missions, were organized into a presbytery, called in the United States the "Amoy classis," but known in China as the Presbytery of Chang-chew and Ching-chew; while, in 1881, there was formed a second presbytery—that of Swatow, embracing the converts of the English Presbyterian Church, its special territory including that town and district. In 1893, the Amoy presbytery was divided into two presbyteries, each taking a section of the two-fold name, and having a church membership in all of 2,141 communicants, while now, in 1894, there has come the re-union of the two presbyteries in the "Synod of Amoy," which held its first meeting in the honored Douglas Memorial Church of Amoy, the Moderator being the Rev. Jap Han Chiong, of Siokhe, the oldest native pastor connected with the Amoy churches. "First the blade; then the ear; after that, the full corn in the ear."—*Quarterly Register*.

To Christianity this is pre-eminently the age of opportunity. Never before did the world offer to her anything like the same open field as at this moment. The call to the Church is, "Go forth and preach the gospel to every creature."